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Rabwah

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HAZRAT MIRZA NASIR AHMAD

Khalifatul Masih III

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After inviting Christendom towards Islam through the forum of the International London Conference on the deliverance of Jesus from the Cross, Hazrat Khalifatul Masih III is now carrying on his crusade in European Countries. He is visiting Ahmadi Communities there and reactivating them for the service of Islam.

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-i-JADID

RABWAH

Vol. XIV—No. 9

September, 1978

Editor

NUR-UD-DIN MUNEER M A

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World Press on the International Conference on Jesus' Deliverance from the Cross

The International Conference held in London in June 78 will go a long way in reforming Christian beliefs. Addressing the conference, The Third Successor of the Promised Messiah, Hazrat Mirza Nasir Ahmad, proclaimed that Jesus did not die on the cross and was brought down from it alive. He repudiated the traditional belief of Jesus' death on the Cross with irreffutable arguments.

The conference has succeeded in making Christendom to re-examine their belief in this respect and to find out the truth. British Council of Churches has expressed its willingness to hold a dialogue on this question with Ahmadiyya representatives and the World Press has given wide publicity to the issues discussed in the conference. We re-produce below the articles and stories which have appeared in the following papers :

"Sunday Mercury" "Philadelphia Inquirer", "The Fiji Times", "The Fiji Sun", "The Daily Telegraph, Sydney" ; "The Japan Times", The Citizen, Guyana" ; The Catholic Herald, London" ; "The Ghanian Times", "The Politika Belgrade Daily" ; "Putney and Roehampton Herarld."

(*Editor*)

(Sunday Mercury, June 11, 1978)

Khalifa Welcomed. Investigate tomb, says International Conference

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More than 1,500 people of many faiths and from countries all over the world crowded the galleries of the exhibition hall at London's Commonwealth Institute last Sunday to hear Khalifatul Masih III address the final day of the international conference on the Deliverance of Jesus from the Cross.

The Khalifa, Hazrat Mirza Nasir Ahmad, 69-year-old leader of the 10 million strong Ahmadiyya Movement in Islam, spoke from the circular central stage of the hall, ringed by distinguished members of the Movement. They included the High Commissioners of Gambia, Mauritius and Sierra Leone and the Ambassador of Liberia as well as 12 selected members representing the 12 Tribes of Israel.

Throughout his hour - long address, the Khalifa faced a battery of flash and cine lights from news cameramen and a film crew. A documentary film is being made of his visit to Britain.

Many individual Christians and clergymen attended during the three days, including a representative of the Roman Catholic Archbishop of Westminster, Cardinal Hume, and two official representatives of the Roman Catholic Church in Poland, who came specially for the Conference.

In his address the Khalifa declared: "The unity of God is the basic reality of the universe. God is one.....He alone is worthy of worship by all who are on the earth and in heaven."

Central to Ahmadiyya belief is their claim that Jesus did not die on the Cross, but recovered and journeyed to India in search of the Lost Tribes of Israel, dying there at a ripe old age. His tomb is in Srinagar, Kashmir.

On the second day of the conference, a resolution was unanimously passed by the 600 delegates attending, calling on the Indian Government to permit "reverential investigation" of the tomb. It was first identified by the founder of the movement Hazrat Mirza Ghulam Ahmad.

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In addition to his attendance at the conference, the Khalifa, who is accompanied by his wife, Hazrat Begum Sahiba, has had a busy round of engagements during his visit, and been interviewed and photographed by many British and foreign newspapers, radio stations and BBC television.

After his arrival at Heathrow Airport, where he was greeted by the Gambian High Commissioner, Mr. B. A. Rafiq, Imam of the London Mosque and chief organiser of the conference, Sir Zafrulla Khan and Professor Abdus Salam he travelled in a motorcade to the Mosque at Putney. More than 1,000 members of the movement were waiting to receive him. All along the route from the airport there were groups waving welcoming banners at his limousine which bore the Movement's black and silver pennant.

At the Mosque, the Khalifa met and talked with delegates from all over the world and with his followers in Britain, many of whom had travelled by special coaches from the North and Midlands.

On the opening day of the conference, he led prayers at the Mosque.

On Wednesday the Khalifa attended a reception arranged in his honour at the House of Commons by Tom Cox MP.

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Philadelphia Inquirer Sunday, July 9, 1978.

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JESUS IN INDIA

He escaped to seek Israel's 10 lost tribes, Muslims say

By Leslie Murphy (*Reuters*)

SRINAGAR, Kashmir — Tucked away down a muddy lane in the oldest part of Srinagar is an ancient tomb that many Muslims believe contains the remains of Jesus Christ.

Their belief is that Christ, venerated as a great prophet by Muslims, did not die on the Cross, but fled from Palestine to Kashmir, where he lived and preached and died at the age of 120.

The thesis, which has been argued for almost 80 years, is propagated principally by Islam's evangelical Ahmadiyya sect, which has organized an international conference in London to discuss and attempt once again to prove it.

Some serious scholars here say that there is fairly convincing circumstantial evidence that Jesus did spend at least part of his life in India, Kashmir and Tibet.

Some favour the excavation of the Srinagar tomb, known as Rozabal, in the locality of Khanyar to compare its contents with the impression on the famous Shroud of Turin, which many believe to be Christs's burial shroud and which is said to have imprinted on it an image of Christ's face.

The plain stone tomb here, its surface worn so smooth as to obliterate any inscription it might have carried, gives no clue to who is buried there.

But an old Persian inscription on a wooden tablet above the grave claims that it is the last resting place of Yuz Asaf, who is identified in the classic manuscripts of this region as being the same person as the prophet Isa, or Jesus Christ.

The theory that Christ was buried in Kashmir was first put for-

ward in 1899 by the founder of the Ahmadiyya movement, Mirza Ghulam Ahmad in a book titled "Jesus in India." Ahmad claimed that Jesus did not die on the Cross, but escaped and journeyed to India with his mother, Mary in search of the 10 lost tribes of Israel.

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He quotes Christian as well as Muslim scriptures, old medical and historical texts and ancient Buddhist records in an attempt to show that Jesus travelled in Persia, Afghanistan, Sind, Punjab, Kashmir and Tibet.

His book points up striking similarities between Buddhist and Christian teaching and between the lives of Christ and Buddha, who lived 500 years earlier.

The Ahmadiyyas have since published a mass of literature on the subject and won some striking support from outside the movement for their theory.

Prof. Mohammad Yasin, head of the graduate department of history at Kashmir University — a Muslim and a strong critic of the Ahmadiyya sect — concluded after a three-year study of the subject that Jesus was indeed buried here.

He is one of those pressing for a careful scientific investigation of the Rozabal crypt. The study, he says, should involve the Kashmir government, Christian and Muslim representatives and the appropriate scientists to date the tomb and whatever remains it contains.

The Ahmadiyya thesis has come under strong attack from Christianity, as Christ's death on the Cross and resurrection is one of its principal beliefs.

But Muslims also have been out-raged by the Ahmadiyyas — particularly by the claim of Mirza Ghulam Ahmad that he was the promised Mahdi (Messiah). The sect was declared non-Islamic in Pakistan after serious communal riots there four years ago.

The green-and-white structure over the tomb of Rozabal is clearly much less than 1,900 years old. It is constructed in the Islamic style with geometric wooden screenwork and tiled floor.

Yasin says the tomb itself is undoubtedly much older and is unusually large. Beside it is a large stone bearing two footprints which its custodian says are those of Yuz Asaf.

Ancient houses overlook the tomb. Nearby are other Muslim mosques

and shrines that date back several centuries.

The tomb is looked after by orthodox Muslims not Ahmadiyyas, and Muslim residents of the area touch the building in reverence as they walk past.

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Its custodian keeps a decree dated 1766 from five muftis (judges) of Srinagar, attesting that the tomb is the shrine of the prophet Yuz Asaf.

The claim that Jesus came to Kashmir is based on careful research according to Yasin, who supports the long-disputed theory that the lost tribes of Israel settled in Afghanistan and Kashmir. Old Jewish graves are found all over Kashmir.

He also supports the claims that Moses, too, is buried in Kashmir and Mary in the nearby Pakistan hill station of Murree, known originally as Mari, and includes pictures of their purported graves in his book.

There is strong evidence — from a comparison of place names and physical discriptions—that Kashmir, not Palestine, was the promised land of the Old Testament, Yasin says.

He compares the biblical Bethpeor with Bandipur formerly Behatpoor, in Kashmir, and Mount Nebo with Baal Nebu or Naboo Hill, which commands a fine view of the Kashmir valley.

Ahmadiyya authors linking Christ with Kashmir say there is ample evidence in the gospels and other writings of the time to prove that Jesus did not die on the Cross.

He was on the Cross for only three to six hours, while death by crucifixion usually took three days or longer, they contend. He was not buried when taken down but placed in a large, airy sepulchre, where doctors tended his wounds, they say.

According to this theory, after several secret meetings with his apostles, Jesus set out with Mary and Thomas for the east on what was at that time already a well-traveled route. Thomas traveled to south India, where he died spreading the gospel, and Jesus and Mary went north.

The Fiji Times, June 15, 1978.

Christians invite Muslims to talks on Christ

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The Ahmadiyya Overseas Mission in Fiji has received word from London that the British Council of Churches has invited the Muslim Ahmadiyya world body for a dialogue on the subject of Jesus Christ's "escape from the Cross."

The missionary in charge of the Fiji Maulana Din Mohammad Shahed said in Suva yesterday the invitation came after a three-day international Ahmadiyya conference in London last week.

The conference was attended by more than 1500 representatives from all over the world. Also present were observers from the Polish Catholic Church and a nominee of the Catholic Archbishop of Britain.

It discussed the deliverence of Jesus from the cross. The main speaker was the supreme head of the Ahmadiyya movement. Hazrat Mirza Nasir.

Fiji Sun, June 19, 1978.

1500 attend London Ahmadiyya Conference

The three-day international Ahmadiyya conference on the deliverance of Jesus from the Cross concluded successfully with an epoch-making address by the supreme head of the international Ahmadiyya Movement in Islam, Hazrat Mirza Nasir Aamad, at the Commonwealth institute, London.

More than 1500 representatives from all over the world including envoys of Gambia, Sierra Leone, Mauritius, Liberia and two official observers from Polish Roman Catholic Church and an observer of Catholic Archbishop of United Kingdom were present.

Before the commencement of the conference, the British council of churches had issued a press release inviting the Ahmadiyya Jamat to an unpublicised dialogue on the subject of Jesus' escape from the Cross, to be held in London or elsewhere.

The supreme head of Ahmadiyya movement in Islam, Hazrat Mirza Nasir Ahmad, responded to the invitation by announcing that the Ahmadiyya Jammat accepts the invitation of the council and further proposed

that such dialogues should be held in London, Rome, a West African capital and the United States on dates and conditions agreed upon by the parties.

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The supreme head of Ahmadiyya movement also invited the Catholic Church to such dialogues.

Hon. Sir Muhammad Zafrullah Khan, former president of the UN and chief judge of the international court of justice has written a book on "Deliverance From The Cross" which will soon be available with detailed report of the international London conference from Ahmadiyya Muslim Mission, 82, Ratu Mara Road, Samabula.

The Daily Telegraph, Sydney, March 30, 1978

JESUS 'DIED IN KASHMIR –NOT ON THE CROSS

Jesus did not die on the cross, but in Kashmir, according to a startling claim by a leading archaeologist.

Professor F. M. Hassnain, Kashmir's State Director of Archaeology, believes he has found the tomb of Jesus.

The Imam of the London Mosque, Mr. B. A. Rafiq, said this in London yesterday.

Mr. Rafiq said he had been authorised to give the information by Professor Hassnain, who would be visiting London in June to present evidence for his claim at an international conference to discuss the theory that Jesus did not die on the cross.

Mr. Rafiq said: "Prof. Hassnain has discovered a Christian cross in the tomb in Kashmir. He has also discovered and deciphered certain inscriptions on stones which support the claim."

Mr. Rafiq is leader in Britain of the Ahmadiyya movement in Islam which believes Jesus was removed from the cross alive by his disciples and recovered from his wounds before travelling to India.

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ELDERLY

Sect followers believe He died at a great age and was buried in a valley in Kashmir.

Mr. Rafiq said the tomb, at Srinigar, was known to all as the "tomb of Jesus the Gatherer." It had a Christian cross and a slab of stone in which the sculptor had cut an outline of two feet pierced with holes.

"These holes correspond to where the nails that pierced the feet of Jesus, would be," he said

Mr. Rafiq said that Prof. Hassnain was not an Ahmadi. "He does not believe what we believe—so his opinion is quite unprejudiced."

Some biblical experts have claimed for many years that Jesus went to Kashmir after his cr cifixion.

And today's claims comes just two days after the opening of a film in London which says the authenticity of the Holy Shroud of Turin —in which Jesus is reputed to have been wrapped—can no longer be doubted.

The film, The Silent Witness, quotes experts as saying the weaving of the cloth is consistent with its having been made in the near east at the time of Jesus.

AUTHENTIC

The shroud shows what purports to be the image of Jesus—which the film says, could only have been made by a micro-second burst of radiation scorching the fabric.

And it bears evidence of the torture to which the victim was subjected.

The film's director, David Rolfen, says the shroud shows the image of a man who "was crucified in the way we are told Jesus Christ was."

Prof. Hassnain intends to show Photographs of the tomb at the conference in June.

Those attending—archaeologists, orientalists and theologians from all over the world—would hear evidence presented by the Professor from Sanskrit, Persian and Jewish sources to support his claim.

One Sanskrit book, the Bhavishya Maha Purna, written in 115A.D. relates how, some 40 years previously, a king travelling in the Himalayas met a man of great dignity.

The man told him he was the son of God and born of a virgin and that he had suffered in a far away country.

Another book the Professor would cite was the Tarikhi Azmi, which says that the Srinagar tomb was that of a prophet and a prince from a foreign land whose name was Yus Asaph.

Japan Times, July 14, 1978

Sect Claims Christ Buried in Kashmir

By LESLIE MURPHY

Digitized by Khilafat Library Rabwah

Japan Times, in its issue of July 14, 1978 has reproduced the article released by Reuters which has already been given on page 4. However it has made the following further points. The "Citizen" also has published the same article in its issue of Wednesday June 7, 1978. (Ed.)

German Philosopher

The most comprehensive recent work on the Subject is by the German philosopher Andreas Faber-Kaiser whose book "Jesus died in Kashmir" argues its correctness in great detail.

Faber-Kaiser says Christ may also have been in Kashmir and Tibet during the period of His life from 13 to 29 which the Bible does not detail.

He lists Isa, Issa, Yousa, Yus, Yusa, Yusu, Yuz and Yuza as some of the variants of Jesus's name. Several localities in Kashmir are named after Moses and the highest point in Srinagar is known as Takht-e-Sulaiman, or Solomon's throne.

The former Indian Prime Minister Jawaharlal Nehru, a Kashmiri himself, wrote in his "Glimpses of World History", "All over central Asia, in Kashmir and Ladakh and Tibet and even farther north, there is still a strong belief that Jesus or Isa travelled about there.....there is nothing inherently improbable in His doing so."

The comment of one tourist in the visitors book at the Rozabal tomb however seemed to sum up Western scepticism of the theory: "Interesting, but I doubt it."

Catholic Herald June 9, 1978

Muslim sect's campaign

By Frances Gumley

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A tribute to British ecumenism came from a very odd source this weekend.

Khalifatul Masih III, the leader of the Ahmadiyya movement, an Islamic splinter group hoping to sweep through Europe, commented: "In Britain there are only a few established Christian Churches and they are joined together into a united Church. When I visited America there were different churches on every street corner. It made me laugh!"

Britain is supposed to be in the grip of a proselytising crusade, accordidg to the Ahmadiyyas, who held an international conference with the bizarre title "The Deliverance of Jesus from the Cross" at the Commonwealth Institute in London last weekend.

At a time when the Christian Churches in Britain are feeling their way towards inter-Faith dialogue, the Ahmadiyyas claim to be winning a vigorous campaign to convert Christian and other Muslims to their beliefs.

Khalifatul Masih III explained his followers' beliefs and their attitudes to the Christian Churches from the Ahmadiyya headquarters in Putney.

He is a genial old man with a starched white pugarree on his head like a rampant butterfly. His eyes glint benignly as he describes the achievements of Hazrat Mirza Ghulam Ahmad, his grandfather, the Ahmadiyyas' founder, revered by them as the Promised Messiah.

His expression only darkens when he refers to the opposition experienced by the 89-year-old movement. "There are 10 million of us throughout the world today despite the united hostility of all religions, Christians and Muslims, and we are gaining momentum every day.

The Ahmadiyyas' beliefs have gained them few friends. Their belief in Hazrat Mirza Ghulam Ahmad alienates mainstream Islam, and their strange beliefs about Christ makes dialogue with Christians rather difficult.

One of the main planks in their crusading campaign is the doctrine that Christ recovered from the Crucifixion and went to look for the Lost

World Press on International London Conference on Jesus

Tribes of Israel in Kashmir. They claim his tomb can now be visited in Srinagar Kashmir, and that the people of the area are the descendants of one or more of the Tribes of Israel.

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The Ahmadiyyas are used to opposition. In Pakistan they have been declared non-Muslim. Khalifatul Masih III said at the weekend that he had no plans to meet the leaders of main-line British Islam during his stay in the country.

Commenting on the London conference on Christ's alleged life in Kashmir, the British Couneil of Churches pointed out: "Orthodox Islamic authorities have for a long time repudiated as non-Quranic the Ahmadiyya claim that Jesus died a natural death after going to Kashmir: orthodox Muslims in London should therefore perhaps be the ones to do any necessary commenting on this London conference and its theme.

"Our reluctance also stems from our awareness that Christianity has often indulged in aggressive and negative attacks on the central tenets of other religions—attacks comparable to these Ahmadiyya attacks on the central Christian tenet. We do not wish to appear over defensive when such attacks are directed at us."

Khalifatul Masih III was unimpressed by such evidence of Christian magnanimity. "I found the statement very interesting: it tickled me," he said.

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Ghanian Times July 4, 1978

Jesus' crucifixion to be discussed

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"A Fifteen member Ghanian delegation led by Mr. Abdullah Nasir Boateng, Headmaster, Ahmadiyya Secondary School, Kumasi, was among about 1500 delegates who attended an International Religious Conference on the Deliverance of Jesus from the Cross recently held at the Commonwealth Institute, London. It was organised for Ahmadiyya Movement throughout the world.

On the day of the conference, the British Council of Churches issued a press statement which recognised that although the death of Jesus Christ on the cross may seem a scandal and an affront to divine justice they on behalf of the Christians of U.K. re-affirmed the Christian belief that the death of Jesus Christ on the cross was necessary for man's salvation.

The statement also invited the Ahmadiyya Movement to "hold unpublicised conversations" in London on the whole question of Jesus' crucifixion.

Hazrat Mirza Nasir Ahmad, the Spiritual Head of the world-wide Ahmadiyya Movement, who addressed the final session of the conference, in accepting the invitation of the British Council of Churches to a dialogue also proposed that the "conversation", should be held in London, Rome, a West African capital, an Asian capital and in the United States of America on dates and under conditions to be agreed upon between the parties.

The Muslim Spiritual Head also said "he welcomed opportunities of a dialogue with the representatives of the Roman Catholic Church on the doctrinal differences between us, either separately or in combination with other Christian Churches including the British Council of Churches."

Putney and Roehampton Herarld, June 1, 1978

Attention of world on Ahmadi Conference

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The Commonwealth Institute in London is the venue this week of a conference which has already made headlines throughout the world. The theme of the conference "The Deliverance of Jesus From the Cross" has caught the attention of television and radio networks, newspapers and magazines in North and South America, Europe and Africa as well as the East.

Never before has there been such a gathering of distinguished archaeologists, Orientalists, scholars and theologians of many faiths gathered together to debate and discuss this question.

The Roman Catholic Archbishop of Westminister, Cardinal Hume, will be sending an observer. There will also be representatives of the Church of England. And many individual groups of clergymen from independent churches have reserved seats.

The conference, which lasts three days starts tomorrow (Friday). The principal speaker on the last day will be Hazrat Mirza Nasir Ahmad, Khalifatul Masih III.

He has flown in from Pakistan for the conference.

He was welcomed on arrival in Britain by the High Commissioners of a number of Commonwealth countries, ambassadors of other countries and by the Imam of the London Mosque, which is sited in Gressenhall Road, Putney.

Khalifatul Masih III will be the guest of honour at a reception in the House of Commons.

The reception has been organised by Mr. Tom Cox, MP, to welcome him officially to Britain.

Nearly a thousand people will be attending on the last day to hear the address of Khalifatul Masih III.

English version of an article published in 'POLITIKA', Belgrade Daily, Sunday, August 20th 1978

Another Modern Fairytale

Jesus Christ Died in Kashmir

Digitized by Khilafat Library Rabwah

A century-old controversy —What contradicts the Bible ? The Mysterious grave in Srinagar.—The great wanderer and Prophet yus or Isa.

(From our permanent correspondent) New Delhi, August

Did Jesus Christ, the central personality of Christendom, survive crucification and eventually come to India, where he died as an old man in Kashmir from natural causes ? This is not a new question - it had been asked almost a century ago for the first time, and since then a controversy went on and off, supported by new evidence and counter-evidence.

Not unlike Daenicken's Thesis that our planet had been frequented by guests from the outer space, the story of Christ's "Indian connection" has some evidence supporting it - evidence as strong as the counter-evidence ; its supporters are as stubborn as iis opponents. Newspapers, however, beleive that the story will have its readers too, so the "Indian Express", the most widely circulated daily here, spared almost Four thousand words on it in its Sunday review. Here comes what we found in it.

The Journey to the East

According to the "Express", A major international conference is due to be held in London before long, where scientists will deal with the subject of Christ's "Indian Life". The most eminent personality of this gathering will undoubtedly be Andreas Faber Kaiser, philosopher and scientist from Germany. He recently published a book entitled "Jesus Died in Kashmir", where we learn of a tomb in Srinagar (an otherwise well-known tourist attraction) which is alleged to contain Christ's body,

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The mausoleum is very unusual indeed-unusually large, with some characteristics of Hebrew style in architecture, with doors and windows of Jewish design. The grave inside is also unusually large. The epitaph on the stone plate above it is incomprehensible enough to frustrate any attempt at deciphring it. The Muslims of Kashmir maintain that a Hazrat Yus Asaf was buried there According to some Indian scientists, he was the Egyptian envoy to the court of the eighth Muslim sovereign in Kashmir.

The first story of Christ's life in India was published by Ahmad Qadayani under the title "The Messiah in India", and a whole new sect originated around it", The German scientist also uses some gaps in the Bible, where no reference is made to the period of Jesus' life between the age of one and twelve, and again from the age of thirteen till twenty-nine. Kaiser maintains that Jesus did not die on the cross, nor was he buried in an earthen grave. According to the Book, Jesus was taken to a spacious tomb, large as a room with plenty of fresh air, where doctors could cure his wounds.

After a period of recovery, Jesus, Mary and Thomas somehow managed to go east. Thomas went to Southern India, where he died spreading the Word, while Jesus and Mary went to the north. Mary, however, couldn't endure the long journey. She died not far from today's Islamabad in a place called Mari (and the name of this place was pronounced like her name until early XXth century). Jesus settled in Kashmir, started a new life and became father of a family.

In "The Land of Five Rivers"

If this was all to the story, it would rest on rather dubious grounds. The foundations are strengthened by different proofs that Jesus frequented India in His childhood — which was decisive in his choice of destination when fleeing Israel.

Some proof of this can be found in some of the 84 thousand texts on parchments which are kept in the temples of Kashmir, where reference is made to somebody by the name of Isa ("the only one"),

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who at the age of thirteen (when Jews become men by the way) eloped from his home, left Jerusalem and came to "the country of five Rivers".

According to these texts, Jesus—who is supposed to be in question here — proclaimed himself prophet and travelled for six years through India preaching equality among people. This was not to the taste of some higher castes in India, so that the preacher had to escape to the north, towards the Himalayas, on to Persia, and finally return to Israel at the age of 29.

The German scientist also maintains that one of the reasons influencing Christ to go to India after his martyrdom was to find the lost tribes of Israel, which emigrated Israel when the Assyrians had conquered the land.

Faber-Kaiser's book is certainly more substantial then the brief outline which can be provided by a newspaper article ; it is undoubtedly also very attractive, almost as much as the biblical story on which the building of our civilisation is resting. Just like Daenicken's modern fairy-tale about the outer-space creatures, Kaiser's book also demands acceptance of some initial propositions if its conclusion is to be accepted. First of all, we should accept that Christ is a historical personality, not mythological one. Then, we may support the proposal of the "Express article's Author : that the tomb be opened and body within be subjected to scientific analysis.

It is uncertain, however, whether the traditionalist Muslims would allow this, and whether there is anything in the grave in the first place. It is, maybe, more exciting to beleive that something may be found there where nothing is to be found.

M. Misic

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Magnanimty of the Holy Prophet

By Sir M. Zafrullah Khan

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The history of mankind is unfortunately too plentifully strewn with wars which human progress, in knowledge and learning, in the arts and sciences, in manufactures and industries, has progressively rendered more terrifying and devastating.

War has of necessity to be followed by some kind of truce or peace and in the nature of things the terms of the truce or peace must be determined by victors. With one glorious and shining exception which did for long set up a tradition among the Muslims, history affords little evidence of victors being inspired by a spirit of magnanimity in dealing with vanquished foe. The outstanding example was the peace of Mecca, now thirteen hundred years old, with its lesson and its luster undimmed.

Through thirteen long and weary years the Prophet of Islam and his little band of devoted followers bore with calm dignity and patience the bitterest persecution at the hands of the Meccans. Starvation, flogging, tearing apart of living human bodies tied to the legs of camels driven in opposite directions, scoffings, humiliations, degradations and outrages of every description were the order of the day. Thus driven from their homes this small but slowly increasing band left Mecca and sought a refuge in Medina. Here too they were not left in peace. Over a period of seven years, the Meccans continued their aggression by organising equipped expeditions against the half-starved, ill-armed Muslims; the object of the aggression was to make the Muslims abjure faith in and worship of God, of no avail were treaties and agreements designed to leave the Muslims in peace to worship God in their own way. Each treaty was repudiated and cast aside by the Meccans, the moment they thought they could do so with impunity.

When at the end of 20 years of sustained and brutal persecution, and aggression, the Prophet of Islam suddenly appeared on the heights of Faran above Mecca, at the head of 10,000 saints with no battle fought and not a drop of blood shed, the Meccans cowered in terror at the realisation that at last dire vengeance was about to overtake them. Their chiefs summoned by the Prophet confessed that every penalty that might be imposed upon them and their people would be light in comparison with their long record of misdeeds, but they hoped that the Prophet would deal mercifully with them.

Even with the hope of receiving mercy sustaining their sinking hearts, little did they anticipate the reply that the Prophet made gently, mercifully, sorrowfully, as if seeking there and then to assuage their anguish and lighten the burden of their remorse. He pronounced the healing words : There shall be no retribution exacted from you, you shall all go free, I pray God to forgive you. The (Quran) Penalties for specific misdeeds were announced in respect of a dozen or so individuals, most of whom were also subsequently pardoned.

The Muslims marched into Mecca while tears coursed down the cheeks of the victors and of the vanquished, tears born of a conflict of welling up memories and emotions which no pen has so far been able adequately to portray. One Muslim in charge of a band of warriors was unable to resist an exclamation which the Meccans chose to resent as derogatory to them. The Prophet immediately removed the offending Muslim from his position of command.

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Such was the victory and the peace of Mecca. History furnishes no more comprehensive definition of magnanimity. That peace more than amply justified itself. The Prophet had been taught, and so have we : Repel that which is evil with that which is best and behold he between whom and thyself there was enmity has become thy warm friend." (The Quran).

The peace of Mecca turned the enemies of 20 years into devoted friends and brethren for all time. Some of the towering figures of the age of chivalry and renaissance that was inaugurated that day found the opportunity for the practical expression and the full flowering of their genius through the peace of Mecca. Human life throughout a vast area became for centuries happier, richer and more dignified through the spirit of that peace.

We have been rendered more familiar with the other kind of peace where the victors have been agreed on the measure of spoliation and dismemberment of the vanquished, and controversy has raged only over the sharing of the spoils. We are also, to our cost, familiar with the long chain of ills and disaster that such peace breeds. Having failed to learn from beneficent example we are at last beginning to learn from bitter and painful experience. A new spirit is beginning to inspire the regulation of international affairs. It is still somewhat shy and timid and appears to falter under the burdens it has to carry. It behoves us to do what in us lies here to nurse and nourish and support it.

Archbishop of glasgow presented with a copy of the Holy Quran

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Mr. Bashir Ahmad Orchard, Incharge, Ahmadiyya Muslim Mission, Glasgow, Scotland met on 5th July 1978 Rev J. J. Winning, the Roman Catholic Archbishop of Glasgow. Recently he had been much in the news on Television, Radio and in the Press due to his rebuke to Prince Charles who had stated in a speech at a Salvation Army assembly that in Christianity some churches were giving too much un-necessary attention to doctrinal issues whereas the most important thing was to live the Christian way of life.

Mr. Orchard spent fifty minutes with the Archbishop and replied a number of general questions put by him about Islam and the state of Muslims in Glasgow. Religion in general was also discussed without engaging in controversy. The Archbishop was a little surprised when he told him that he was an English Muslim. The meeting was very pleasant and cemented good relationship. Mr. Orchard presented the Archbishop with a copy of the Holy Quran with condensed commentary which he willingly accepted.

Work begins on Ghana Ahmadiyya Mission

By Tom Dorkenoo

Maulvi A. Wahab Adam, Head of the Ahmadiyya Muslim Mission in Ghana, at the week-end cut the sod to mark the beginning of work on the CI.5 million mission house and office complex at Osu, Accra.

In a speech read on his behalf by Deputy Regional Administrative Officer, Mr. Kofi Opoku-Manu, the Regional Commissioner of Greater Accra, Colonel R. K. Zumah, called on religious movements in the country to use their pulpits to preach against social evils and the forces of confusion and strife

The SMC Government, Col. Zumah pointed out, stands for peace and that the strife and rivalry of the past few months among certain sections of the community was due to the machinations of some citizens who see no good in whatever the Government does.

Such people, Col. Zumah pointed out, claim to be champions of the people but instead of working towards peace they rather sow seeds of discord among the people.

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He emphasized that without peace, the economy of the country will be stagnant and implored the Ahmadiyya Movement to bring the message of peace home to its members and to the country at large.

Replying, Maulvi Adam said that it is sad to note that recent press attacks on Muslims and other religious bodies for the corruption of their members' are perfectly justified because almost all the people who indulge in profiteering, corruption, hoarding and other social vices belong to one religious body or the other, while some even hold high offices in those organisations, he said.

Maulvi Adam disclosed that the Head of the world-wide Ahmadiyya Movement, Hazrat Mirza Nasir Ahmad, Khalifatul Masih III, will visit Ghana next month to inspect projects he initiated in the country eight years ago.

The projects included secondary schools, hospitals and training colleges.

(*By courtesy of "Ghanaian Times, Monday, July 3, 1978*).

An Ahmadi Scientist's theory Confirmed

Most important development

Experiments confirm Salam's unified theory

Rawalpindi July 31: The Pakistan Atomic Energy Commission reports that recent experiments have confirmed the unified theory sponsored independently by world renowned Pakistani physicist Prof. Abdus Saiam and Prof. S. Weinberg of the United States.

These experiments, according to the latest PAEC monthly newsletter "Pak. Atom" were performed by physicists at Stanford, USA

The theory is regarded by the scientist as one of the most important developments in physics since Newton presented his famous theory of gravitation more than three centuries ago, the report says.

Ahmadiyya takes Islam to the Ends of the World

The electromagnetic force acts between all electrically-charged particles : it does not distinguish between left and right and keeps the atoms of an element together. The week force, on the other hand, is responsile for radio activity and distinguishes between left and rigt.

According to Prof. Salam's unified theory, the interaction between electerically-charged particles should produce some minute effects which distinguish between left and right. These weak and apparently unnoticable effects have been seen through a series of delicate experiments, according to an announcement made on June 21 last year by Dr. Dick Taylor of Stanford University.

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These experiments, occording to specialists, conclusively prove the unified theory of Professors Salam and Weinberg. Prof. Salam's theory postulates that electromagnetic force and weak force are the two aspects of the same phenomenon in just the same way as Newton's gravitational theory stated that forces responsible for falling of bodies and those keeping the planets in their orbits around the sun were manifestations of the same force.

The new theory was also discussed at the third International Summer College on Physics and Contemporary needs held at Nathiagali in June last—(Courtesy, Pakistan Times, August 1, 1978).

OBITUARY

LIAKAT KHAN (22), the only son of Mr. Abdul Ghany Khan and his wife Mrs. Nuran Ghany Khan, a dedicated family of the Anjuman Ahmadiyya Association of Trinidad and Tobago, was knocked down by a vehicle and died on February 17, 1976. He was buried at St. Mary's Junction Cemetery. Funeral prayer was led by Maulvi M. H. Yakoob. Amir and Missionary Incharge, Ahmadiyya Association of Trinidad and Tobago. May his soul rest in peace and May God Almighty exalt him in paradise.

The grieved family bore his loss patiently and in his loving memory built a beautiful guest house in Freeport Mission Road, Trinidad at a cost of S4800.00. May Allah make it a source of blessing for the whole Jamaat.

In Memory of Paramount Chief Nasiru din Kenewa Gamanga.

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Yousuf Khalid (A Nephew) Jamia Ahmadiyya Rabwah Pakistan

P. C. N. K. Gamanga was born in 1915 at Boajibu Simbaru Chiefdom Sierraleone. His father Ansumana Gamanga was the Paramount chief of Simbaru Chiefdom. In 1923, when he was eight years of age he was sent to the first rural school at Boajibu. After completing his elementary education in 1930 he went to the Govt. Secondaey School Bo, which was the only school for sons of well-to-do people and Paramount Chiefs. In this institution he completed his sixth form and then in 1938 he proceeded to S. B. Thomas Agric. College Maban, after which he was admitted to the Njala Agricultural Training Institution now known as Njala Agric. University. Having completed two years's course he was appointed by the then Government as an agricultural instructor for the Kenema District.

On 30th April 1942 he was elected as Paramount Chief of Simbaru Chiefdom.

How he joined the fold of Ahmadiyyat?

Alhaj Mauliv Nazir Ahmad Ali Amir and missionary Incharge of Sierra Leone proceeded from Rokopur to Boajibu via Bama Konte in 1937. In Boajibu as it is the custom of the people that whenever a guest comes especially a foreign guest no body is allowed to host him except the paramount chief himself, Alhaj N. A Ali was taken to the Chief's compound where he met with the Chief and told him about his mission. The Chief at once accepted the Ahmadiyyat and gave V. I. P. treatment to the honourable guest. Alhaj Nazir Ahmad Ali stayed there for a few days and converted more people to the fold of Ahmadiyyat. During the short period of his stay P. C. N. K. Gamanga learned more about the Ahmadiyya Movement in Islam and showed a keen interest in preaching work. Then he started preaching his people and through his preaching many more people were brought into the fold of the Ahmadiyya Movement in Islam.

In 1950 Chief N. K. Gamanga was returned as a member of the Parliament of Sierraleone from the constituency of Kenema District. He

was also appointed as the Chairman of the Sierra Leone Produce Marketting Board. He held this key post for seventeen years.

In 1961 during the visit of Her majesty the Queen Elizabeth II, which coincided with the Independence of Sieraleone, Chief Gamanga was among those few nobles who were awarded with the title of Justice of Peace (J. P.) and Member of the British Empire (M.B E.).

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Though he had many responsibilities regarding the Chiefdom and his government assignments yet to the last of his breath he always paid due regard to the Jamaat. All the missionaries were given full respect and honour. He considered them as the members of his family and was very hospitable to them. He was so kind to the members of his family and missionaries that whenever he was away from Boajibu he was missed very sadly.

He seldom ate alone. When it was time for food, he used to send us to call people for breakfast, luncheon and dinner. During the month of Ramadan he used to get up early in the morning and order us to call people for food and in the evening time at breakfast as well. His hospitality was well known and up till now is well remembered and admired throughout the country and out side as well. He had three good houses for guests alone. Any time a guest arrived he received him with a happy smile. May Allah grant him His choicest blessings.

His meetings with Hazoor

During his life time he travelled to Rabwah four times in order to attend the annual Conference and to meet Hazoor. Similarly he travelled thrice to U.K. to meet him. Thus he enjoyed the greatest love and confidence of Hazrat Khalifatul Massih III and Khalifatul Massih the Second. Once he said "Every meeting with His Holiness is like recharging a battery. You are enriched with spiritual inspirations. He pacifies our whims and through his guidance, helps us to become more steadfast and righteous".

His love for Khalifa and Ahmadiyyat was very profound. May Allah accept him in His nearness. Amen.

He breathed his last on the 14th March 1978, at the Government hospital Bo, while attending the Annual Conference of the Ahmadiyya Muslim Mission, Sierra Leone.